

THE  
SPEECH  
OF  
His Grace,  
JAMES

DUKE of ORMOND, Lord Lieutenant  
of Ireland,

To both Houses of  
PARLIAMENT,

On Saturday the 27 of September, 1662.

Upon His GRACES giving the Royal Assent  
to several Acts of Parliament.



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most Excellent MAJESTY, and are to be  
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# SPEECH

Of his GRACE **James Duke of Ormond, Lord Lieutenant of Ireland.**

For all the Blessings of the Divine Majesty our Power: And therefore, I think and National Blessings, do rejoice in this Celebration. This was it that introduced the Transition of the Act for an

*My Lords and Gentlemen,*



Here is no duty incident to the Place I have the Honour to serve the KING in, to which I come with less willingness, or confidence, than to this of speaking to such an *Assembly*. And by that time I have done, you will acknowledge I have reason to be unsatisfied with the

necessity imposed by custom upon all that sit in this Place, to make speeches; a Custom perhaps reasonably introduced by most

thankful



introduced by those that did, or at least thought they did it well; but somewhat hardly continued upon those that were sure they did it ill. And yet though I am in the Number of the last, I will rather obey the Necessity, than hazard the Imputation of *Sullenness* or *Singulari-ty*. Besides, I do not know, but that to be silent at this time, and in this place, may be a greater Fault than any I hope I shall commit in speaking; for we are taught by *Infallible Authority*, and enjoined by *Indispensable Precept*, and it seems to be agreeable to the *Dictates of Nature and Reason*, as well as of *Religion and Piety*, that for all the Blessings we receive from the *Divine Majesty*, we should make as proportionable Returns as lie within our Power: And therefore *Publique and National Blessings*, do require *Publique and Solemn Celebrations*. This was it that induced the Transmission of that Act for an *Anniversary Thanksgiving for His Majesties most Happy Restitution*; and this is it, which if it be duly, that is, sincerely performed, is most like to perpetuate to us, and to our Posterity, all the *Happinesses* consequent to that Blessing.

What these *Happinesses* are, or at least may be, if we Our selves obstruct not the course of them, would be best discerned, and set off, by a *Retrospect* into the state of things for above twenty years past; and by opposing to that *dismal Object* of Our remembrance, the *cheerfulness* and *Serenity* of the *Prospect* forward.

If the *Miseries* and *Desolations* of those years could be enumerated in the time I mean to allow this Discourse; or if they could be described to the life, by so ill an Orator as I am, they would be fewer, and more supportable than I doubt the sad experience of too many have found them to be.

I shall therefore only put you in mind of some more Remarkable and Fundamental deliverances and Restitutions, wrought by most wonderful Providence, as a thankful



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thankful acknowledgement fit, as I conceive, to be the subject of the first discourse from this place, where I have the Honor, how unworthily, and how unrepresentably soever, to represent the Majesty of my Great Master.

This very Seat of Royalty is delivered from some neglected corner, or contemptible use, or from a Prophanation worse than either, from the Usurpation of mean and low Aspirers, who having no shadow of right to it, had no other way to ascend it, than by treading down and destroying what ever was ordained by God or man, to fence and guard it; their extravagant Ambition transporting them, and darkening their understanding to that degree, as not to consider how short their possession of that Throne must be, to the disarming and violation of which, they themselves had but newly shewn the way.

We see this Throne now restored to its proper place, and Natural use, surrounded and supported by Peers and Prelates, by Officers, Magistrates and Judges, the Outworks, as well as Ornaments of Majesty.

We see it restored to the approach, and I doubt not to the delight of the meanest of the Commons, whom you Gentlemen do, nor ought not disdain to represent; for they are the Foundation upon which Monarchy is built, the strength wherewith it is guarded, and the wealth whereby it is sustained, enriched and beautified.

It is restored to the undoubted Lawful Possessor, the Offspring of a long continued Race of Princes; in whom all the Contested Titles of former Ages are met, without the pretence of a Competitor, and in whom all the Virtues of the Princes of those Ages are united, without the severity (to say no worse) of some of the Great and Warlike; & without the as harmful weaknesses of others of more devout and peaceable dispositions: A Prince

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shall give frequent proof, that though he loves and  
 seeks peace for his Subjects, he fears not war for  
 his own; word his yld known word, and the Honour  
 of this sword, the Instrument of conferring Military  
 Honor, and the Emblem of inflicting Punishment, is  
 delivered from the ridiculous Stage-like Pageantry of  
 later times; and from a more execrable and Turgid  
 Abuse, from cutting off the most Innocent, and defend-  
 ing the most guilty. We see it now by the visible immediate hand of  
 God restored, and put into that Hand that only had His  
 Commision to bear and use it; and let it be Our Prayer  
 That he bear it long, and that he may bear it long, that  
 he bear it not in vain, but to the terror and extermination  
 of all evil Doers, and to the support and Protection of  
 those that do well.

The King himself, whose Throne and Sword therefore  
 is accountable to God, and We to God for him, for many  
 and great deliverances. He is delivered from the Mur-  
 derers of his Father, and the Usurpers of his Inheritance;  
 from their restless endeavours to destroy his Person, and  
 to blast his Fame; from their open violence, and secret  
 contrivements against both; from Exile, and all the Af-  
 flicting consequences of that miserable state of a King;  
 from comfortless wandrings for Protection; from cold  
 Reception; from narrow supports; and from such appli-  
 cations for them, as were more unsupportable, than the  
 want of them could be to him that was born, and de-  
 lights to give, rather than receive them. He is delivered  
 from a continual tormenting Anxiety for the danger of  
 his Friends, and the oppression and slavery of his Coun-  
 trey; from the importunity of impertinent Arguments,  
 drawn from his misfortunes, to draw him from his Reli-  
 gion; and from a necessity of hearing, and bearing with  
 the Reproaches and Revilings cast upon our then Deso-  
 late Church, only because she was desolate, & made so  
 by her own unnatural Children.

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From this dejected, despised, and in all humane ap-  
 pearance, desperate condition, he is raised and restored  
 to the Throne of his Fathers, to his Native Country, be-  
 come more dear and valuable to him, by his experience  
 of others, to the free and uncontroul'd exercise of the Re-  
 ligion he was bred in, to a capacity of making Royal Re-  
 stitution for any kindness he hath received abroad or  
 from home: And which is the greatest earthly Felici-  
 ty, so good a King as he could wish, he is not only re-  
 stored to, but by the love of his People, without the  
 chargeable, and many times dangerous assistance of  
 strangers, who are not over tender, nor much distin-  
 guishing betwixt the party they come to assist, and that  
 they come to subdue, when they are made umpires in  
 such quarrels: for they rarely employ their Auxiliary  
 Treasure and blood, purely out of Generosity and Jus-  
 tice, which may in Romance be found the ultimate end  
 of such Assistance, but seldom in the truth of History.  
 Here it may be observed, that if the revolt and devia-  
 tion of our Nations from their King, and from Monarchy  
 itself, was the most unreasonable and prodigious that  
 any age hath known, their voluntary uncompeled Re-  
 turn to both, is as much without examples, nor indeed  
 could the Return have been so miraculous, if the Revolt  
 had not been so prodigious: And it may also be worth  
 the observing, that as the first most bloodie Eruption  
 from Peace to Rebellion, took birth in this Kingdom, so  
 from thence came the first Overtures to Peace and Sub-  
 mission.  
 By, and with the Kings deliverance and Restitution,  
 our Church is delivered from Corrupt, Sawledge and  
 Delusion, and restored to a due veneration, a compe-  
 tent improving support, and to fair beginnings of De-  
 cencie and Order.  
 Our Laws are delivered from corrupt, incompetent  
 Interpreters, from monstrous, unnatural expositions and



applications, and Justice is restored to the distribution  
 of upright, learned, lawfull, sworn and authorized  
 Judges. <sup>to the Throne of his Native Countrey</sup>  
 The noblest acts of Loyalty shall now no more receive  
 the judgement due to the foulest Treason, due to the  
 unrighteous Judges, that pronounced it without Autho-  
 rity in the Persons, or Justice in the Sentence. High  
 Courts of Justice shall no more usurp that name, nor  
 our Benches be crouded or oppressed with the throng  
 and wicked weight of those that ought rather to have  
 stood manacled at the Bar. A happie change to those  
 for whose destruction those extravagant Tribunals were  
 erected, and a secure change to all; for it hath been  
 often an observed method in Gods never failing Justice,  
 to catch Cruelty and Oppression in those very snares they  
 had prepared for others.

All men are delivered from the intanglements of two  
 edged Oathes; from the conflicts raised by them in mens  
 breasts, betwixt Conscience and conveniencie, betwixt  
 the prostitution of Conscience, and the ruine of their  
 Fortunes; than which a harder, a more Tyrannical choice  
 cannot be obruded upon Christians. For here the electi-  
 on was not, Swear thus against your Conscience, or you shall  
 have no part in the Civil Government, no Office in the Ar-  
 my, no Benefice in the Church; but, Swear thus, or you  
 shall have no house to put your head in, no bread to sustain  
 your selves, your wives and children.

To conclude these Observations, Who is not delivered  
 from some Oppression, and restored to some Advantage,  
 even those that shall lose the wages of iniquity, their ill  
 got possessions, shall be delivered from the oppression of  
 a bad, and if they have any, shall be restored to a good  
 Conscience; if they have none, they were not in the  
 Kings, and I hope will not be in Your care.

Those that shall be kept out of their ancient Estates,  
 the Inheritance of their Fathers, through defect of their  
 Qualifications,

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*Qualifications*, and by the All-disposing Providence of God, who was not pleased to make them active Instruments in this *Happy Change*, are delivered from Tyrannous Confinements, causeless Imprisonments, and a continual fear of their lives: The good Land lies afore them, their industry is at Liberty, and they are restored to the freedom of Subjects, and protection of the Laws: If an *Irish Papist* be oppressed, they shall relieve him; if the blood of the meanest of them be shed, it shall be stricly enquired after: Let this State be compared with that they were in before the *Kings Restitution*, and it will be found the greatest loser has got something by it.

As it is our duty thus thankfully to commemorate these great things done for us; so it is our duty to endeavour in our several Stations, to improve and secure them to Our selves, and Our Posterity: And sure the most Natural way to that end is to call to minde, and avoid those Errors that brought us into those miseries from which we are redeemed.

Many are the causes too boldly assigned, for the Calamities these Nations so long laboured under: But in such Inquisitions the verdict is seldom impartially brought in, the Jury are too often the Criminals: But I think I may safely say, that one, and that a fundamental cause, was that the late King was maliciously represented to the People; I am sure the Freedom, Peace, Plenty, and Happinesses they were told they should enjoy without him, proved miserable and fatal delusions.

Let us mistrust those that shall use the same Arts, lest they involve us in the same miserie; and let us judge of the Kings intentions to his people, by his *Publique Acts* of grace and bounty; by his mild and easie Government; by his desire and endeavours to make his Subjects happy at home, and renowned abroad; and by the reluctancy of his Nature to just severity, when the wickedness or frenzy of the worst Offenders extort it from him.

That something will be amiss in the Administration of the most perfect Government in this world, must be expected;

pected; but whoever shall think that these things are to be rectified by force upon the Governours, and then effectually proposes to acquiesce, and return to Obedience, cannot know himself so well, as to be sure, that Opprobrious and success may not suggest more inordinate Appetites to him; And there are those alive that know, how far forth they have their first intention, the Reformers of our times were led until the unwarrantable force they had raised, grew too strong for their Management, flew in their faces, and in conclusion, effected those Villanies, that I dare say their Souls abhorred; but neither their Policy or Power could restrain them.

We have had sad experience, and leg as be the witness for it, in how short a time, in how few days, the industry of many years, nay, of an Age, may be destroyed and laid waste, when Rage and Rapine are let loose. Hence Sedition grow too strong for the Law, and Rebellion for the Magistrat, so that the Law is silenced, or the language of it corrupted, or inverted, and the Magistrat converted as burden some and unnecessary. Let us remember what variety of misery and mischief is brought upon the people, how insupportable their sufferings are, and how intolerable their fears of suffering they know not what more, by whom, or how long. Let the people remember how heavy, and how chargeable their Masters, nay how many and chargeable the changes of their Masters were, when once they foolishly affected the misery, indeed the impossibility of having none.

When Misrepresentations had taken place and root in the minds of the people, their hearts grew narrow and barred, towards the King; those that soon after reb'd them both, perswading them to keep their purses full for them to empty.

This close Oratory is seldom successful; but what the people got by following this thrifty counsel, some have taken the pains to compute, and it is found, that the impositions laid and levied upon the people, to support Usurpation and Tyranny, in a few bad years, learnt no more, than the most chargeable Princes had raised in some Ages to conquer Enemies and Infidels abroad, whilst this was employed



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to make Enemies of Friends, and little better than Infidels of Christians at home.

I confess, this Antimatter is not so seasonable now, or proper to be applied to you, who in your Liberalities, have set a good Example, and prevented even the Kings wishes; nor are those Liberalities the best, but the more valued by Him, that he intends to apply them intirely to the security and improvement of a true Protestant, and a right English Interest in this Kingdom.

There is nothing that declares, indeed that constitutes perfect union, and a happy Harmony, so much as mutual Trust and Confidence, and the interchange of gifts and benefits; it is so in private Friendship, and it is much more so, in that good Intelligence which must make a King and his people happy.

The King has trusted you as far as even King trusted Subjects; and He has given you more than any King or Lord of Ireland had to give. You have trusted the King with all you had, and all you had to pretend to; and you have given him more than he could have desired; Let it not therefore be apprehended, that this Commerce must cease by the Prodigality of both sides; as if there were no more to be given or received, No, my Lords and Gentlemen, protection from Foreign Invasion and Rebellion at home, the due and uncorrupt administration of Government, and of the Laws, and under them the encouragement and encouragement of Arts and Manufactures, Trade, and all sorts of Industry and Improvements, its benefits that may to the end of time, descend from the Throne to you and yours: And a due subjection to that Government, and obedience to those Laws, and application to that Study and Learning, to that Trade and Industry, and to those Improvements, may bear lasting Retribution from the People to the Throne.

I should here end this unusual Exercise, but that I am commanded by the King to let you know, that as he is abundantly satisfied with those demonstrations of Duty, Loyalty and Affection you have given him, during the whole time

state of your sitting, so he looks with great Pleasure & Delight upon those Acts of Grace and Bounty that have past from him to you; and he commands me to be sure not to forget to assure you, upon all Proper Occasions, that all his Promises shall be inviolably observed; and that he will out-weigh to whatever else may make this Kingdom flourishing and happy, whether it shall be the Enacting of new and profitable, or the repeal of old, unuseful, or burthensome Laws.

To say any thing of, or from my self in this place, may be Presumption; but to say nothing to you, my Lords and Gentlemen, to whom I owe so much, must be Ingratitude. You have before and since my Arrival, been pleased to make many and obliging Expressions of your Approbation of the Kings choice of Me for this Government: I have great reason to fear, both the King and you consulted your Indulgence to Me, more than your judgement of Me.

Yet without much presumption or vanity, I think I may say, thus far the King and you may be excusable, that he chose, and You approved a Person whose Fortune and Familie must prosper or decay, must ruine or subvert, with this Kingdom. This has not perhaps a happy issue, and it is possible to mean *Absolute* thus it may be more profitably industrious than greater, attempts, be by contrary incentives. There are upon me, all imaginable Obligations to apply all that is in me, to the service and prosperity of this Kingdom: Those of duty, fidelity, and thankfulness to the best, and most bountiful Master in the world; those of Retribution and Gratitude to you, for extraordinary and liberal manifestations of kindness and favour, and those of self-preservation and happiness. It may be concluded reasonable and natural, that my endeavour will be hearty and faithful, and my faith, which shall be as few as I can, involuntary, and therefore the more pardonable.

You will presently, when I am seated, be at liberty to join your selves to the time you desired.

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